

## Genesis Lesson 20: Genesis 34-36

### Lecture

- The rape of Dinah and the subsequent slaughter of the men of Shechem are one of the most disturbing stories in Genesis.
  - Dinah’s story is a sad one. The daughter of Leah gets no comment by her mother when she is born, unlike Leah’s own sons and her sons through Zilpah.
  - It is interesting that the opening verse of chapter 34 records Dinah’s genealogy as the daughter of Leah.
    - This is only 1 of 7 instances in the Old Testament where a lineage is traced through a woman.
    - (The other instances are in 2 Samuel 3:3, 2 Samuel 3:4, 2 Chronicles 24:26 (2 instances), and Esther 9:29.)
  - We might ask if Dinah’s “visit to the women of the land” put her in a precarious situation.
    - The underlying Hebrew does not suggest anything negative about her behavior.
    - Nevertheless, her visit to the women of Shechem certainly puts her in a position to be noticed by Shechem himself.
  - Shechem, son of Hamor the Hivite, shows by his actions that he has no sexual restraint.
    - He saw Dinah; he took Dinah; he raped Dinah.
    - After his violent actions, he expresses his love for Dinah.
    - Is his love real or is he expressing remorse for his actions and now wants to marry her to restore her dignity?

- Genesis 34:4 gives us a small clue as to Shechem’s true feelings for Dinah.
  - “And Shechem said to his father Hamor, ‘Get me this girl as my wife.’”
  - Dinah has no name. She has been reduced to “this girl,” an epithet lacking all dignity.
  - Shechem does not even preface his demand with please.
- Jacob’s reaction is disconcerting and sad.
  - His daughter by Leah, the wife he hated, has been raped.
  - Jacob cannot be roused to any outrage or any action.
  - He does not immediately call his sons in from tending the flocks. He waits until the end of the day.
  - Later, Dinah’s full blood brothers Simeon and Levi will express their outrage with devastating action.
- All of Jacob’s sons were angry about Dinah’s rape.
  - They comment in Genesis 34:7b, “They were shocked and furious, because Shechem had done an outrageous thing in Israel by sleeping with Jacob’s daughter—a thing that should not be done.”
  - The use of Israel here is an anachronism. There was no Israel at this time.
  - The statement “a thing that should not be done” refers to rape.
  - There was no sacral law against rape in the Old Testament at this point. That will come later in Deuteronomy 22.
  - Nevertheless, much like the cultural taboo associated with adultery that we saw with Pharaoh (Abram) and Abimelech (Abraham and Isaac), there was also a cultural taboo against rape.

- Rape can destroy a family unit, create shame for the woman and destroy her sense of self-worth, and lead to retaliation, as we saw in this story.
- Hamor’s approach to Jacob and his sons is certainly more respectful than Shechem’s earlier comments to his father.
  - Hamor refers to Dinah as “your daughter” and uses the word please in his request for her hand in marriage.
  - Hamor also sees material benefits to the community.
  - Jacob is very wealthy and has 12 sons.
  - Hamor makes a broad offer:
    - Intermarry with us.
    - Settle here peacefully.
    - Trade with us.
    - Buy property here (over and above what Jacob has already bought).
  - Notice, however, that Hamor makes no apologies for Shechem’s actions.
  - Shechem follows up his father’s overtures with a statement that he will pay whatever bride price the family states.
    - Shechem’s comment “the gift I am to bring as great as you like” suggests that he will give Jacob’s family money with which they can buy more property.
  - We find out later in verse 26 that Dinah has been held in Shechem’s house. This gave Hamor and Shechem leverage over Jacob and his sons.

- The story continues with the statement in verse 13, “Because their sister Dinah had been defiled, Jacob’s sons replied deceitfully as they spoke to Shechem and his father Hamor.”
  - The character of Jacob as a deceiver has now infected his sons.
  - There is no indication here that Jacob was aware of his sons’ diabolical plans.
  - They insist that all the men of Shechem be circumcised. Only then can the 2 groups intermarry.
  - Hamor and Shechem agree with the plan. They meet with all the men of the city at the city gates and urge them to be circumcised because,
    - “We can marry their daughters and they can marry ours. <sup>22</sup> But the men will agree to live with us as one people only on the condition that our males be circumcised, as they themselves are. <sup>23</sup> Won’t their livestock, their property and all their other animals become ours? So let us agree to their terms, and they will settle among us.” Genesis 34:21-23
  - Notice that Hamor and Shechem do not mention Shechem’s rape of Dinah and the proposed marriage. They are acting as deceitfully as Jacob’s sons.
  - Victor Hamilton states that the 3<sup>rd</sup> day after the circumcision would be the day on which the pain would be the most intense. The men may have also had a fever. They were in no position to mount a defense.
  - It is unlikely that Simeon and Levi conducted the killing of every male by themselves.
    - The city of Shechem may have had 500 to 1000 residents.
    - Simeon and Levi likely had the help of their male servants.
  - After all the males have been killed, Jacob’s other sons loot the bodies and the city.

- The story closes with Jacob chiding Simeon and Levi.
  - He does not chide them for murdering the men of Shechem.
  - He may be angrier that they violated an agreement that they had made with Hamor and Shechem, who in turn made an agreement with the townsmen.
    - Jacob does not chide his sons for being dishonest and deceptive.
    - Jacob was deceptive with Esau about returning to Seir.
    - How can Jacob then call out his sons for similar behavior?
  - Notice also that Jacob does not take his other sons to task for looting the dead bodies and the city and for taking plunder.
  - Jacob's only concerns are that he might be attacked, and his family might be destroyed.
  - Jacob also does not thank his sons for rescuing Dinah. Once again, she is just an afterthought.
  - This story does not paint Jacob in a positive light. His lack of moral outrage for his daughter Dinah and for the people of Shechem is disturbing.
- John Walton makes comments about Genesis 34 that are worth considering.
  - There is nothing righteous in the behavior of Jacob and his sons.
  - Nevertheless, God can turn this unrighteous behavior into good. How?
  - The men of Shechem wanted to intermarry with Jacob's tribe. This was not God's plan.
  - The murder of the men of Shechem has effectively eliminated the possibility of intermarriage, thus preserving the purity of Jacob's line.
  - Would God approve of such behavior? Certainly not, but he can use it for his purposes.

- The juxtaposition of Genesis 34 (the rape of Dinah) with Genesis 35 (God's command to return to Bethel) suggests that God was reminding Jacob and his sons how men of God should act.
- In Genesis 35, God calls Jacob back to Bethel.
  - The purpose of this call is two-fold.
    - Bethel is about 15 miles from Shechem, putting some distance between Jacob's tribe and the recent massacre.
      - Verse 5 adds, "Then they set out, and the terror of God fell on the towns all around them so that no one pursued them."
      - God is providing protection for Jacob's tribe.
      - The people in the vicinity of Shechem and Bethel would have no doubt been aware of the massacre. They would have been fearful of a similar fate.
    - Bethel was also the site for Jacob's dream when he was fleeing Esau.
      - Jacob made an agreement with God at Bethel.
      - "Then Jacob made a vow, saying, 'If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear <sup>21</sup> so that I return safely to my father's household, then the LORD will be my God <sup>22</sup> and this stone that I have set up as a pillar will be God's house, and of all that you give me I will give you a tenth.'" Genesis 28:20-22
      - It was now time for Jacob to fulfill his vow.

- To Jacob's credit, he now orders the members of his household to rid themselves of their foreign gods.
  - These would be idols, including the ones Rachel stole from her father Laban.
  - The rings in their ears may have had symbols of the gods on them or perhaps were shaped like a crescent moon.
    - Ur of the Chaldees, Abram's home, was a site for worship of a moon god.
  - Jacob also tells the people to purify themselves (wash or bathe) and put on clean clothes.
  - They are about to enter God's presence; Bethel is "the house of God."
- Jacob renames Bethel to El-Bethel.
  - "House of God" becomes "God of the house of God."
  - Just as Jacob was renamed Israel, now the place where God has visited him twice will have a new name, signifying its importance in the worship of God.
  - The reiteration of the covenant promises to Abraham and Isaac makes the 2<sup>nd</sup> visit to Bethel more significant.
  - God reiterated the covenant promises to Abraham twice and he is doing the same for Jacob.

Genesis Lesson 20: Genesis 34-36

**You are to undergo circumcision, and it will be the sign of the covenant between me and you. Genesis 17:11**

1. Read Genesis 34:1-31.

a. Where does the story take place?

Shechem

b. Who was Dinah?

Dinah was the daughter of Jacob and Leah.

c. What happened to her?

Now Dinah, the daughter Leah had borne to Jacob, went out to visit the women of the land. <sup>2</sup> When Shechem son of Hamor the Hivite, the ruler of that area, saw her, he took her and raped her. Genesis 34:1-2

d. According to Genesis 10:15-18, from whom did the Hivites descend?

- Canaan was the father of Sidon his firstborn, and of the Hittites, <sup>16</sup> Jebusites, Amorites, Girgashites, <sup>17</sup> Hivites, Arkites, Sinites, <sup>18</sup> Arvadites, Zemarites and Hamathites. Genesis 10:15-18

- Canaan was the son of Ham the son of Noah.

e. What did Shechem want to do after the incident?

His heart was drawn to Dinah daughter of Jacob; he loved the young woman and spoke tenderly to her. <sup>4</sup> And Shechem said to his father Hamor, "Get me this girl as my wife." Genesis 34:3-4

- f. What was the reaction of Dinah's family?
- When Jacob heard that his daughter Dinah had been defiled, his sons were in the fields with his livestock; so he did nothing about it until they came home. Genesis 34:5
  - Meanwhile, Jacob's sons had come in from the fields as soon as they heard what had happened. They were shocked and furious, because Shechem had done an outrageous thing in Israel by sleeping with Jacob's daughter—a thing that should not be done. Genesis 34:7
- g. What does Hamor offer?
- Then Shechem's father Hamor went out to talk with Jacob. Genesis 34:6
  - But Hamor said to them, "My son Shechem has his heart set on your daughter. Please give her to him as his wife. <sup>9</sup> Intermarry with us; give us your daughters and take our daughters for yourselves. <sup>10</sup> You can settle among us; the land is open to you. Live in it, trade in it, and acquire property in it. Genesis 34:8-10
  - Then Shechem said to Dinah's father and brothers, "Let me find favor in your eyes, and I will give you whatever you ask. <sup>12</sup> Make the price for the bride and the gift I am to bring as great as you like, and I'll pay whatever you ask me. Only give me the young woman as my wife." Genesis 34:11-12
- h. Do you think Hamor's offer from verse 10 is problematic? Why or why not?
- Yes, it was problematic.
  - God did not want the Israelites to intermarry with the Canaanites.
  - Since Abraham, God had already promised this land to the Israelites.
- i. How do Jacob's sons respond to the offer?
- Because their sister Dinah had been defiled, Jacob's sons replied deceitfully as they spoke to Shechem and his father Hamor. <sup>14</sup> They said to them, "We can't do such a thing; we can't give our sister to a man who is not circumcised. That would be a disgrace to us. <sup>15</sup> We will enter into an agreement with you on one condition only: that you become like us by circumcising all your males. <sup>16</sup> Then we will give you our daughters and take your daughters for ourselves. We'll settle among you and become one people with you. <sup>17</sup> But if you will not agree to be circumcised, we'll take our sister and go." Genesis 34:13-17

- j. What do the men of Shechem do in response?

Their proposal seemed good to Hamor and his son Shechem. <sup>19</sup> The young man, who was the most honored of all his father's family, lost no time in doing what they said, because he was delighted with Jacob's daughter. <sup>20</sup> So Hamor and his son Shechem went to the gate of their city to speak to the men of their city. <sup>21</sup> "These men are friendly toward us," they said. "Let them live in our land and trade in it; the land has plenty of room for them. We can marry their daughters and they can marry ours. <sup>22</sup> But the men will agree to live with us as one people only on the condition that our males be circumcised, as they themselves are. <sup>23</sup> Won't their livestock, their property and all their other animals become ours? So let us agree to their terms, and they will settle among us. "

<sup>24</sup> All the men who went out of the city gate agreed with Hamor and his son Shechem, and every male in the city was circumcised. Genesis 34:18-24

- k. What did Simeon and Levi do next?

Three days later, while all of them were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and **attacked the unsuspecting city, killing every male.** <sup>26</sup> **They put Hamor and his son Shechem to the sword and took Dinah from Shechem's house and left.** <sup>27</sup> The sons of Jacob came upon the dead bodies and **looted the city** where their sister had been defiled. <sup>28</sup> **They seized their flocks and herds and donkeys and everything else of theirs in the city and out in the fields.** <sup>29</sup> **They carried off all their wealth and all their women and children, taking as plunder everything** in the houses. Genesis 34:25-29

- l. What was Jacob's response?

- Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me obnoxious to the Canaanites and Perizzites, the people living in this land. We are few in number, and if they join forces against me and attack me, I and my household will be destroyed."

<sup>31</sup> But they replied, "Should he have treated our sister like a prostitute?"  
Genesis 34:30-31

2. Read Genesis 35:1-15.

- a. What were God's instructions to Jacob?

Then God said to Jacob, "Go up to Bethel and settle there, and build an altar there to God, who appeared to you when you were fleeing from your brother Esau."  
Genesis 35:1

- b. Why do you think God instructed Jacob to do this?
- God instructed Jacob to move to Bethel to protect him from retaliation by the Canaanites.
  - Building an altar to God would be a reminder to Jacob who was in control and who was protecting him and his family.
  - The altar would be a reminder to Jacob of all God had done for him in Paddan-Aram and with his meeting with Esau. It would fulfill promises Jacob made to God earlier at Bethel. (See Genesis 28:20-22 and Genesis 32-33)
- c. What did Jacob tell his household to do?
- So Jacob said to his household and to all who were with him, “Get rid of the foreign gods you have with you, and purify yourselves and change your clothes. <sup>3</sup> Then come, let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress and who has been with me wherever I have gone. ” Genesis 35:2-3
  - So they gave Jacob all the foreign gods they had and the rings in their ears, and Jacob buried them under the oak at Shechem. <sup>5</sup> Then they set out, and the terror of God fell on the towns all around them so that no one pursued them. Genesis 35:4-5
- d. What do these instructions tell you about Jacob’s household?  
There were still idol worshippers in Jacob’s household.
- e. How does Jacob describe God?  
God, who answered me in the day of my distress and who has been with me wherever I have gone. Genesis 35:3
- f. Who died?  
Now Deborah, Rebekah’s nurse, died and was buried under the oak outside Bethel. So it was named Allon Bakuth. Genesis 35:8

g. What does God say when he appears to Jacob?

After Jacob returned from Paddan Aram, God appeared to him again and blessed him. <sup>10</sup> God said to him, “Your name is Jacob, but you will no longer be called Jacob; your name will be Israel.” So he named him Israel.

<sup>11</sup> And God said to him, “I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and kings will be among your descendants. <sup>12</sup> The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you.” <sup>13</sup> Then God went up from him at the place where he had talked with him. Genesis 35:9-13

h. What do you note of importance from verses 11-12? How does this fulfill promises made to Abraham? (Hint: see Genesis 12:1-3 and 17:4-6).

- God told Jacob (Israel) to be fruitful and multiply. Nations and kings would come from his descendants. He would give the land promised to Abraham and Isaac to Jacob and his descendants.
- Both Abraham and Jacob were renamed.
- God’s words to Jacob fulfill all the promises to Abraham, except the blessings and curses statements from Genesis 12.

i. What did Jacob do in response?

Jacob set up a stone pillar at the place where God had talked with him, and he poured out a drink offering on it; he also poured oil on it. <sup>15</sup> Jacob called the place where God had talked with him Bethel. Genesis 35:14-15

3. Read Genesis 35:16-29.

a. What happened after the community left Bethel?

Then they moved on from Bethel. While they were still some distance from Ephrath, Rachel began to give birth and had great difficulty. <sup>17</sup> And as she was having great difficulty in childbirth, the midwife said to her, “Don’t despair, for you have another son.” Genesis 35:16-17

b. What son was born to Jacob?

<sup>18</sup> As she breathed her last—for she was dying—she named her son Ben-Oni. But his father named him Benjamin. Genesis 35:18

- c. What do the names given to this son suggest?
- Ben-oni means “son of my sorrow”, suggesting Rachel’s sorrow that she would never see this son grow up. Alternatively, Ben-oni can mean “son of my strength”, referring to Jacob’s favorite wife or “son of wailing/mourning.”
  - Benjamin means “son of my right hand,” also referring to Jacob’s favorite wife. His name can also mean “son of good fortune.”
  - Also of note, Benjamin was the only son of Jacob born in Canaan and the only son named by his father.
- d. Where was Rachel buried and how did Jacob mark her burial place?  
So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).<sup>20</sup> Over her tomb Jacob set up a pillar, and to this day that pillar marks Rachel’s tomb. Genesis 35:19-20
- e. Where did the community go next?  
Israel moved on again and pitched his tent beyond Migdal Eder. Genesis 35:21
- f. What did Reuben do?
- While Israel was living in that region, Reuben went in and slept with his father’s concubine Bilhah, and Israel heard of it. Genesis 35:22
  - The sons of Reuben the firstborn of Israel (he was the firstborn, but when he defiled his father’s marriage bed, his rights as firstborn were given to the sons of Joseph son of Israel; so he could not be listed in the genealogical record in accordance with his birthright, 1 Chronicles 5:1
- g. Why do you think Reuben did this?
- This was an act challenging Jacob’s authority over the family.
  - Reuben may have also wanted to prevent Bilhah from being elevated to replace Rachel as Jacob’s favorite wife.
  - Reuben, as Jacob’s first-born son, may have been establishing his authority over his brothers.
- h. Where did the community go next?  
Jacob came home to his father Isaac in Mamre, near Kiriath Arba (that is, Hebron), where Abraham and Isaac had stayed. Genesis 35:27

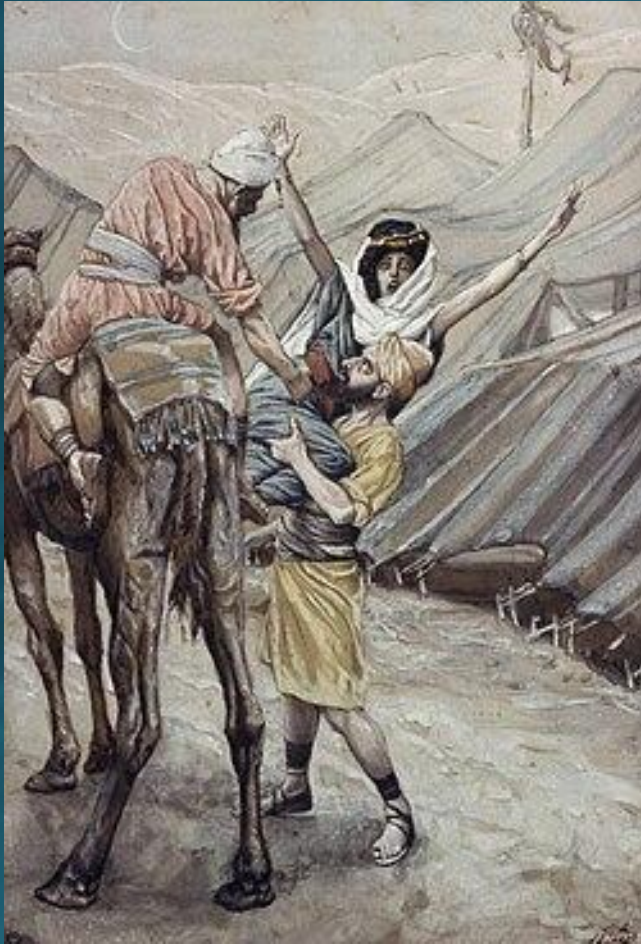
- i. How old was Isaac when he died?  
180
- j. Who buried Isaac?  
And his sons Esau and Jacob buried him. Genesis 35:29
- k. According to Genesis 49:30-31, where was Isaac buried? Who else was buried there?  
the cave in the field of Machpelah, near Mamre in Canaan, which Abraham bought along with the field as a burial place from Ephron the Hittite. <sup>31</sup> There Abraham and his wife Sarah were buried, there Isaac and his wife Rebekah were buried, and there I buried Leah. Genesis 49:30-31
4. Read Genesis 36:1-43.
- a. Which 3 wives of Esau are listed in this passage?  
Esau took his wives from the women of Canaan: Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah and granddaughter of Zibeon the Hivite — <sup>3</sup> also Basemath daughter of Ishmael and sister of Nebaioth. Genesis 36:2-3
- b. How many sons of Esau are listed in this passage?
- 5
  - Adah bore **Eliphaz** to Esau, Basemath bore **Reuel**, <sup>5</sup> and Oholibamah bore **Jeush, Jalam and Korah**. These were the sons of Esau, who were born to him in Canaan. Genesis 36:4-5
- c. Where did Esau and his family settle? Why?  
Esau took his wives and sons and daughters and all the members of his household, as well as his livestock and all his other animals and all the goods he had acquired in Canaan, and moved to a land some distance from his brother Jacob. <sup>7</sup> **Their possessions were too great for them to remain together; the land where they were staying could not support them both because of their livestock.** <sup>8</sup> So **Esau (that is, Edom) settled in the hill country of Seir.** Genesis 36:6-8

- d. According to verse 20, who else was living in this area?  
These were the sons of Seir the Horite, who were living in the region: Lotan, Shobal, Zibeon, Anah, <sup>21</sup> Dishon, Ezer and Dishan. These sons of Seir in Edom were Horite chiefs. Genesis 36:20-21
- e. According to Genesis 14, how far back had this other group been living in this area?
- These were the sons of Seir the Horite, who were living in the region: Lotan, Shobal, Zibeon, Anah, <sup>21</sup> Dishon, Ezer and Dishan. These sons of Seir in Edom were Horite chiefs. Genesis 36:20-21
  - The Horites had been living in this area as far back as the time when Abraham had to rescue Lot when the kings seized him from Sodom.
- f. What is the point of verse 31?
- These were the kings who reigned in Edom before any Israelite king reigned Genesis 36:31
  - There were kings in Edom long before there were any kings in Israel, even though God had promised the patriarchs that kings would come from their descendants.

# Genesis Lesson 20

## Genesis 34-36

# The Seduction of Dinah



The Seduction of Dinah, Daughter of Leah; James Tissot; 19<sup>th</sup> century; The Jewish Museum, New York City, New York

# The Rape of Dinah and the Slaughter at Shechem

- One of the Most Disturbing Stories of Genesis
- Dinah's Story Is a Sad One; No Comment by Leah upon Her Birth
- Genesis 34:1 Records Dinah's Genealogy
- Only 1 of 7 Old Testament Instances of a Lineage Traced Through a Woman
- Others Are: 2 Samuel 3,4; 2 Chronicles 24:26 (2 Instances); Esther 9:29

# The Rape of Dinah and the Slaughter at Shechem

- Did Dinah's Visit to the Women Put Her in a Precarious Situation?
- The Underlying Hebrew Suggests Nothing Negative about Her Behavior
- Her Visit Certainly Puts Her in a Position to Be Noticed by Shechem Himself

# The Rape of Dinah and the Slaughter at Shechem

- Shechem, Son of Hamor, Has No Sexual Restraint
  - He Saw Dinah; He Took Dinah; He Raped Dinah
  - After This, He Expresses His Love for Dinah
  - Is This Love Real or Is Remorse?
  - Does He Want to Restore Her Dignity with Marriage?
  - Genesis 34:4 Gives Us a Clue; “This Girl”
  - He Does Not Even Preface His Demand with Please

# The Rape of Dinah and the Slaughter at Shechem

- Jacob's Reaction Is Disconcerting and Sad
  - His Daughter by Leah Has Been Raped
  - He Cannot Be Roused to Outrage or Any Action
  - He Does Not Immediately Call in His Sons from Tending the Flocks
  - He Waits Until the End of the Day
  - Later, Dinah's Full Brothers Simeon and Levi Will Express Their Outrage with Devastating Action

# The Rape of Dinah and the Slaughter at Shechem

- All Jacob's Sons Were Angry about Dinah's Rape
  - Genesis 34:7b
  - "Israel" Is an Anachronism; No Israel at This Time
  - "A Thing That Should Not Be Done" = Rape
  - No Sacral Law in the Old Testament Until Deuteronomy 22
  - Just Like the Cultural Taboo Against Adultery, There Was a Cultural Taboo Against Rape
  - Rape Can Destroy a Family Unit, Create Shame for the Woman and Destroy Her Self-Worth, and Lead to Retaliation

# The Rape of Dinah and the Slaughter at Shechem

- Hamor's Approach Is More Respectful
  - He Uses "Your Daughter" and Please
  - Hamor Sees Material Benefits; Jacob Is Very Wealthy and Has 12 Sons
  - His Offer: Intermarry with Us; Settle Here Peacefully; Trade with Us; Buy More Property Here
  - However, He Makes No Apologies for the Rape
- Shechem Will Pay Any Named Bride Price and Give a Gift; Suggests Money to Buy More Property
- Verse 26 Tells Us Dinah Has Been Held at Shechem's House, Giving Hamor and Shechem Leverage

# The Rape of Dinah and the Slaughter at Shechem

- Verse 13: Jacob's Sons Replied Deceitfully
  - Jacob's Character Has Now Infected His Sons
  - No Indication Jacob Was Aware of His Sons' Plans
  - All the Men Must Be Circumcised Before the 2 Groups Intermarry
  - Hamor and Shechem Agree and Urge the Men of the City to Be Circumcised; Genesis 34:21-23
  - Hamor and Shechem Never Mention the Rape; They Are Also Deceitful

# The Rape of Dinah and the Slaughter at Shechem

- Victor Hamilton: the 3<sup>rd</sup> Day after the Circumcision Would Have Been the Most Painful Day; The Men May Have Had Fevers
- The Men of Shechem Could Not Mount a Defense
- It Is Unlikely Simeon and Levi Killed All the Men by Themselves
  - Shechem May Have Had 500 to 1000 Residents
  - Their Male Servants Likely Helped
- After All the Males Have Been Killed, Jacob's Other Sons Loot the Dead and the City

# The Rape of Dinah and the Slaughter at Shechem

- Jacob Chides Simeon and Levi, but Not for Murdering the Men of Shechem
- He May Be Angry That They Violated Their Agreement
- He Does Not Chide His Sons for Being Dishonest and Deceptive
- Jacob was Deceptive with Esau about Returning to Seir; How Can He Call out His Sons?
- Jacob Does Not Chide His Sons for Looting and Taking Plunder
- His Concerns Are Being Attacked and His Family Being Destroyed
- Jacob Does Not Thank His Sons for Rescuing Dinah; She Is Just an Afterthought
- Jacob's Lack of Moral Outrage for Dinah and for the People of Shechem Is Disturbing

# The Rape of Dinah and the Slaughter at Shechem

- John Walton's Comments:
  - Nothing Righteous in the Behavior of Jacob and His Sons
  - God Can Turn This Unrighteous Behavior Into Good
  - The Men of Shechem Wanted to Intermarry with Jacob's Tribe; Not God's Plan
  - The Murder of the Men of Shechem Has Eliminated This Possibility of Intermarriage
  - Would God Approve of Such Behavior? Certainly Not
- The Juxtaposition of Genesis 34 and 35 Suggests That God Was Reminding Jacob and His Sons How Men of God Should Act

# God Calls Jacob Back to Bethel

- The Purpose of the Call:
  - Puts Some Distance Between Jacob's Tribe and the Recent Massacre
    - Genesis 35:5
    - God Is Protecting Jacob's Tribe
    - The People Around Shechem and Bethel Would Have Been Aware of the Massacre; Fearful of a Similar Fate
  - Bethel Was the Site for Jacob's Dream When Fleeing Esau
    - Jacob Made an Agreement with God at Bethel
    - Genesis 28:20-22
    - Now Time for Jacob to Fulfill His Vow

# Jacob Buries the Idols



Jacob Burying the False Gods Under the Oak By Shechem; Sebastien Bourdon; circa 17<sup>th</sup> Century; Hermitage Museum, St. Petersburg, Russia

# God Calls Jacob Back to Bethel

- Jacob Orders Members of His Household to Rid Themselves of Their Foreign gods
  - Idols, Including the Ones Rachel Stole from Laban
  - The Earrings May Have Had Symbols of the god or Were Shaped Like a Crescent Moon
  - Ur of the Chaldees, Abram's Home, Was a Site for Worship of a Moon god
- Jacob Tells the People to Purify Themselves (Wash or Bathe) and Put on Clean Clothes
- They Are about to Enter God's Presence
- Bethel is "the House of God"

# God Calls Jacob Back to Bethel

- Jacob Renames Bethel to El-Bethel
- “House of God” Becomes “God of the House of God”
- Just as God Renamed Jacob, Now the Place Where God Visited Him Twice Will Have a New Name
- Signifies Its Importance in the Worship of God
- The Reiteration of the Covenant Promises to Abraham and Isaac Makes the 2<sup>nd</sup> Visit to Bethel More Significant
- God Reiterated the Covenant Promises to Abraham Twice and He is Doing the Same for Jacob

# The Death of Rachel



The Death of Rachel; Gustav Metz; 1847; Sunderland Museum and Winter Gardens, Tyne and Wear, England, United Kingdom